A SERMON

Preached to the *HONOURABLE*

CONVENTION

Of the

GOVERNOUR, Council, and *Representatives* of the *Massachuset*-Colony in *New-England*; on May 23. 1689.

By *COTTON MATHER.*

Jer. 23. 28.

He that hath My Word, Let him speak Speak My Word faithfully.

BOSTON.

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A Propheſy in the Divine Herbert's *Church-Militant.*

Religion ſtands on Tip-toe in our Land,
Ready to paſs to the *American Strand.*
When height of Malice and prodigious Luſts,
Impudent Sinning, Witchcrafts and Diſtruſts,
(The marks of future Bane) ſhall *fill our cup*
Unto the Brim, and make our meaſure up;
--- Then ſhall Religion to *America* flee;
They have their Times of *Goſpel*, even as we.
-- Yet as the *Church* ſhall thither *weſtward* fly,
So *Sin* ſhall Trace and Dog her inſtantly.

The Preface,

THE Occaſion which firſt produced the following Sermon, cannot be expreſſed in better Terms, than thoſe which were uſed by the Worthy Gentlemen that were the Conſervators of our peace, *in their humble Addreſs to Their Majeſties, bearing Date, May 10th 1689. Wherein among other things they ſay,*

Your three ſeveral Princely Declarations, Encouraging the Engliſh Nation, to caſt off the Yoke of a Tyrannical and Arbitrary Power, which at that time they were held under, have occurred unto the View and Conſideration of the people in this Countrey, being themſelves under alike (if not worſe) evil and unhappy Circumſtances with their Brethren in *England*; Firſt by being unrighteouſly deprived of their Charter-Government, & Priviledges, without any Hearing or Tryal, and under utter impoſſibilities of having Notice of any Writt ſerved upon them; and then followed with the Exerciſe of an illegal and Arbitrary power over them, which had almoſt ruined a late flouriſhing Countrey, and was become very grievous & intolerable; beſides the growing miſeries,

and daily fears of a total Subverſion, by enemies at home, and Invaſion by forreign force; the people thereby excited, to imitate ſo noble and heroic an Exemple, being ſtrongly and unanimouſly ſpirited, to intend their own ſafeguard and Defence, reſolved to ſieze upon and ſecure ſome of the principal perſons concerned, and moſt active in the ill management of the illegal and arbitrary Government, ſet over them by Commiſſion. Accordingly upon the eighteenth day of *April* laſt paſt, aroſe as one man, ſiezed upon Sr. *E. Andros* the late Governour, and other of the evil inſtruments, and have ſecured them for what Juſtice, Order from your Majeſties ſhall direct. --- *Thus that Addreſs.*

Upon the late Revolutions thus deſcribed, enſued various debates about the further Steps *that were needful to be taken for the ſervice of Their Majeſties and this afflicted Country; Which* Debates *quickly iſſued in the Return of our Government, into the Hands of our Ancient Magiſtrates; who with the* Repreſentatives *or* Deputies *of the ſeveral Towns in the Colony, made another Addreſs unto Their Majeſties, bearing date, June 6. 1689. in which Addreſs there were theſe Words,*

--- Finding an Abſolute Neceſſity of Civil Government, the People generally manifeſted their Deſires and Importunity once and a-

gain

gain, That the Governour, Deputy Governour and Aſſiſtants, choſen and ſworn in May 1686. according to Charter & Court as then formed, would aſſume the Government; ---- ---the ſaid Governour, Deputy-Governour, and Aſſiſtents, then Reſident in the Colony, did Conſent to accept the preſent Care and Government of this people, according to the Rules of the Charter, for the preſervation of the Peace and common ſafety, and the putting forth further Acts of Authority, upon Emergencies: until by Direction from *England*, there ſhould be an orderly Settlement; which we hope will Reſtore us to the full Exerciſe thereof, as formerly; notwithſtanding we have, for ſome time, been moſt unrighteouſly, and injuriouſly deprived of it.

That Royal Charter being the ſole Inducement and Encouragement unto our Fathers and predeceſſors, to come over into this Wilderneſs, and to plant the ſame at their own Coſt and Charge.

In Anſwer to this Addreſs, His Majeſty in a moſt gracious Letter, bearing Date the 12th of Auguſt 1689. unto the Government here, uſes theſe Expreſſions,

Whereas you give Us to underſtand, that you have taken upon you the preſent care of the Government, until you ſhould receive Our Order therein, We do hereby Authorize and

Empower you to Continue in Our Name, your Care in the Administration thereof, and Preservation of the Peace, until We shall have taken such Resolutions, and given such Directions for the more orderly Settlement of the said Government, as shall most conduce to Our Service, and the Security and Satisfaction of Our Subjects within that Our Colony.

(a) *It was in the time of our greatest* Heats *and* Straits, *and at a time appointed for a* General Assembly *of this great Colony, that the ensueing Sermon was expected from me. Through the Grace of God, the Sermon* Then *was not altogether unacceptable to some who desired the Publication of it. But I gave not my full Consent unto their Desire, until now, they had an* Opportunity (*with their Renewed* Importunity) *to join it with another Discourse which they have obtained from me; and tho' the little* Differences *which were among us, when the Sermon was preached, are now so well Composed, yet I flatter my self with an opinion, that the things here insisted on, will not, should not be judg'd* Unseasonable.

I confess it is a very Bold *thing, for one every way so* mean *as my self, to Address the whole Countrey in such a manner as here I do; but,* Si crimen erit, crimen *Amoris* erit; *and if the general Dispositions of the year will not excuse*

euſe a Breach of Order *in me, I have but one thing more to offer by way of Satisfaction for it. There was once a people in the world, with whom it was a Cuſtome, That when men would Conciliate the Favour of the* Ruler, *they were to preſent his own* Son *before him, as a* Sight *which would ſpeak more than any Advocate. Inſtead thereof, that I may not want the Favour of my* Countrey, *how blameable ſoever they may count my freedome with them, I ſhall only preſent them with my own* Father; *whoſe cheerful Encounter with an hazardous Voyage unto a ſtrange Land, and with innumerable Difficulties and Temptations there, for no other Cauſe, than that he might* Speak FOR *them, has at leaſt merited a Pardon for* Mee, *with whom he has for near two years now left both his* Church *and* Family, *if I have tranſgreſſed by taking a Liberty of* Speaking TO *them at the ſame time, the things which may promote our Enjoyment of the* Divine Preſence *with us. Now, may* Salvation be nigh unto us, *and* Glory dwell in our Land!

Cotton Mather.

The Way to

PROSPERITY

It is the Word of the Eternal GOD

in II. *Chron.* XV. 2.

Hear ye me, Aſa, *and all* Judah, *and* Benjamin: *the Lord is with you while you are with Him.*

IT is a *Remarkable Occaſion* which has brought theſe Words to be the Subject of our preſent Meditations; but it was much more a *Remarkable Occaſion* which theſe Words were firſt uttered upon. We find them in the Sacred Book of *Chronicles*, which *Chronicles* are not the *Civil Records*, in other parts of the Bible refer'd unto; but an Inſpired Hiſtory of things that concerned the *Line* of Chriſt and the *Church* of God for five hundred more than Three Thouſand years

years. It ſeems as an *Epitome* of the *Whole*, (for ſo tis in *Jerom*'s Language) to be written as *late* as the *Laſt* of all the Books in the Old Teſtament; and the Hebrew Bibles give it a place accordingly. The Greeks chooſe to entitle it, *The Book of things* (elſe where) *paſſed by*; becauſe, as *Lyra* notes, according to the Rule of our Saviour, *It gathers Fragments that nothing may be loſt*; and if there were nothing elſe but the Story which affords our Text unto us, to juſtifie that Appellation, it were enough; 'tis a Story *paſſed* by in the Book of *Kings*; but worthy to be *had in everlaſting Remembrance*.

The ready Pen of *Ezra* (for him we conjecture to be the Scribe of the Holy Spirit here, notwithſtanding thoſe few Clauſes which may be judged to be added by another hand after his Deceaſe, I ſay the Pen of *Ezra*) is here informing us, That the people of God had newly been invaded by a vaſt Army of *Cuſhites*; but we are yet at a loſs who theſe *Cuſhites* were? Far more *Scholars* in the World, than there were *Souldiers* in that Army have hitherto been content with our Tranſlation, which renders them *Ethiopians* here. But that learned French-man *Bochart*, by whoſe happy induſtry, more than any man's, the Treaſures in the Bowels of the Scriptures have been delv'd into, has with irrefragable

irrefragable Demonstration prov'd, That not *Ethiopians* but *Arabians* are the *Cushites* mentioned in the Oracles of God. These *Arabians*, tho they have not been called *Saracens* (as has been thought) from their word *Sarak*, that signifies, *to Steal*; yet for their *Furacious* Inclinations, they well deserved such an Etymology; they were a wild sort of men, that liv'd much upon the Rapin and Ruin of their Neighbours; and particularly, a *Million* of them now designed *Jerusalem* for a prey. The blessed God gave His people a notable victory over these Invaders, and they were now returning from *Gerar* (a place between thirty and forty miles off) unto *Jerusalem*. The Holy Spirit of God excited and inclined a Prophet whose Name was *Azariah*, to entertain them with a faithful & solid Sermon hereupon; and in my Text you have the Sum and Substance of it.

We may observe,

First, The *Preface* of it; and that is very awful and earnest: *Hear ye me* Asa, *and all* Judah, *and* Benjamin. As he was probably none of the *greatest*, so tis like he was none of the *oldest* men; for it seems by the eighth verse, that his *Father* was yet alive, & present at this time. Yet being to speak in the Name of the great and eternal God, he expects, he demands the attention of the whole

whole Army to him.

Secondly, the *Design* of it; and that is, to declare both the *Rise* and *Use* of their late Prosperity. *The Lord is with you, while you you are with Him*; or as the Vulgar Latin has it, *Inasmuch as you have been with him*. What follows, is but an Explication, and Amplification of *this*. He saw they were taken up with various Businesses and Contrivances; they had their Enemies under Hatches, and their minds were full of Thoughts and Cares, *What to do next?* But he calls them off to *acknowledge* the *Presence* of God, as the cause of their coming off so well in their late *Action*, and *above all things* to *obtain* & *secure* the *presence* of God, that they might come off as well, in in their future Enterprises.

I am therefore to call for your Attention unto this *Faithful Saying*.

DOCT. That *The GOD of Heaven will be* with *a people while they are with Him.*

'Tis by the ensuing *Propositions*, that the *Explication* of this Truth shall be *endeavoured*.

PROPOSITION. I.

It is the *Interest*, and should be the *Desire*, of Every people to have the God of Heaven *With them.* But we are to enquire, *What is implied in that* presence of GOD, *which we are to be solicitous about?*

For

For Answer to this; There is a Threefold *Presence of God*, mentioned in the *Scripture of Truth.*

First, God is *Naturally* present with all Creatures. He is an *Immense Being*, and no Creature can be without him. The Apostle thus argued in the Court at *Athens*, in *Act*, 17. 27. *God is not far from every one of us.* No, He is *near* us all, He is *with* us all. And *Paul* could have had the Gentiles themselves confessing it; for besides what their *Seneca* did own, One of their own Poets had said, *Jovis omnia plena.* It is the Speech of our God, in *Jer.* 23. 24. *Do not I fill Heaven and Earth, saith the Lord?* Yea, *That* He do's. The Jews call God by the Name of *Makom*, or of *Place*, because all things are in Him; this is His Name in the Book of *Esther*, if I mistake it not. Whether we may count it *proper* and *physical* to speak of an *Imaginary*, *Infinite space*, beyond the utmost Selvige of the world, repleniſhed with our God alone; yet we are sure that *the Heaven of Heavens* gives no limits unto His Being; and the Ancients were not mistaken when they said, *Deus Ipse Sibi, et Mundus et Locus et Omnia.* We cannot so well say, That God is in the *World*, as we may say, The whole World is in *God*; & we may say with the Psalmist, in *Psal.* 139. 7. *Whither shall I flee from thy presence?*

Secondly

Secondly, God is *Gloriously* present with the Inhabitants of the Third Heaven. The Heaven of Heavens hath in it most intimate and marvellous manifestations of God. It is the *Place*, of which we may say, as tis said of that *State*, in Rev. 21. 23. *The glory of God doth lighten it.* There the blessed ones have God *with* them, so that they *Alwayes behold His face*; and they are *satisfied with His likeness* for ever. When we come to Heaven, then as in 1. Thes. 4. 17. *We shall ever be with the Lord.* So the Lord will be *with us* for ever. Heaven is the *Throne* of the Most High; He is there as a Prince in his Throne; the Great KING is in a manner very ineffable residing there. To be there, is called in 2. Cor. 5. 4. A being *present with the Lord.* Hence unto the *Heaven*, and not unto a *Bible*, are we directed to make our *Corporal Applications* in our *Prayers*, or our *Oathes* before the Lord.

But Thirdly, God is *Graciously* present with His people, by being *Favourable* unto them. And this *Gracious presence* of God is that which a people ought to be concerned for. It lies in The *Engagement of Divine Providence for the Welfare of such a people.* God is *with* us when God is *for* us.

To particularize,

First, God is *with* a people by *Directing*

of them. When *Israel* was to pass thro' the Wilderness, they had that encouragement, in Exod. 22. 15. *The presence of God going* with them. What was that? Why, They had a cloudy fiery *Pillar* miraculously Leading of them every step of the way; There was a wonderful Pillar which was a *Cloud* by day, and a *Fire* by night; the *Lower* part of which rested on the Tabernacle, while the *Upper* part was to be seen by the whole Congregation: the Motions of this being managed by the Ministry of Angels, now *God* was *with them*, and *He led them forth by the right way.* A people are often brought into a Wilderness of Difficulties and Emergencies: but if God be *with* them, He guides them to a good Issue of them all. The *Presence* of God appears in His Directing and Inclining of a people to such Actions, as may be for *His Honour* and *their Safety*, and such *Methods*, as may extricate them out of all Distresses: When God is *with* a people, He shapes their Counsels for them, and he disposes them to the Things that should be done. He supplies them with Apprehensions beyond the Reach and Verge of their own Wisdome, and He layes before them *Invitations*, and *Provocations*, which as it were push them into *the way wherein they should go.* When the Jews were upon a *Re-Assumption* of the desireable things

which

which the *Babylonians* had deprived 'em of, they took a *Right Way* to disappoint all that were desirous to interrupt them in it. We find in Neh. 4. 13. That while those Exercises continued, they *waited* in a posture agreeable thereunto; and when the danger was over, *then they returned every one to his work*. How came this to pass? 'Twas because GOD was *with* them.

Secondly, God is *with* a People, by *Protecting* of them. 'Twas the promise of God unto His people, in Isa. 43. 2. *When thou passest thro' the Waters, I will be with thee, and thro' the Rivers, they shall not overflow thee.* On which Text, blessed *Bilney* after his Condemnation so sweetly paraphrased, that his Friends caused the whole Sentence to be fairly written on their Tables. A people may be ready to be swallow'd up, by a stormy, gaping Ocean of Troubles, but if God be *with* them, they shall escape clear of all. The *Presence* of God is a Defence, a Refuge to the people that are partakers of it. It was said unto *David* in 2. *Sam.* 7. 9. *I was with thee, and have cut off all thine enemies out of thy sight.* When God is *with* a people, He distracts and confounds their enemies, and He troubles *those* who trouble *them*. A people who have God *with* them, are too strong for all the *Malice* and *Power* of their enemies; no Adversary

versary, no Desolation, shall make such a people miserable; they are the *Jacob*, unto whom in *Gen.* 28. 15. *Behold, I am* with *thee, and I will keep thee, saith the Lord.*

Thirdly, God is *with* a people by His *Assisting* and *Succeeding* of them. When *Joshua* had a vast Undertaking in hand, it was said unto him in *Cap.* 1. 9. *Be of good Courage, for the Lord thy God is* with *thee, whither soever thou goest.* q. d. *God* will *Assist* thee, and *succeed* thee, in thy undertakings. The *Presence* of God will carry a people comfortably through all that they take in hand. If they have *Canaanites* to subdue; if they have *Enjoyments* to obtain or preserve, the *Presence* of God will prosper them in doing all. It was said unto *Solomon*, in 1. Chron. 22. 11. *My son, the Lord be* with *thee, and prosper thou, and build the house of the Lord thy God.* Thus, if the Lord be *with* a people, they shall *prosper* in all their Affairs; in every *Expedition*, they shall come off with Satisfaction; and they shall not miscarry in any of their *Applications*. This is the *Presence* of the Lord.

Proposition. II.

The *Presence* of God with *a people* in His *Outward Providence*, has a diverse *Foundation* and *Continuance* from His Presence with *His People*, in the *Covenant of Grace*. As tis well observed

observed by the great *Owen*, in a Discourse unto the Parliament, *These two* are to be carefully distinguished. We must not reflect on the Stability of the *New-Covenant*, for what Variety and Soveraignty we may see in *providential Dispensations*, toward this and that people in the world. This matter seems determined by *David*, in 2. *Sam.* 23. 5. *Tho' my house be not so with God, yet He has made with me an Everlasting Covenant, ordered in all things and sure.* *David* had promises for the prosperity of his *House*; He had also the *sure mercies* of the Covenant made over to him in the promises of God. These promises had now a different Establishment; The *Sure mercies* of the Covenant, were unto him more *Absolute* and *Immutable*; but the prosperity of his *House*, we find under another Law, and subject unto a dreadful Alteration.

To bring these things into the case before us.

God has in the *Covenant of Grace*, promised, That He will be *with* His people. This we read in *Heb.* 13. 5. *He hath said, I will never leave thee nor forsake thee.* The *Alsufficient God*, who is HEE that answers our Necessities, Let them be what they will; the *Unchangeable* God, who is H E still, whatever He was to the Saints of old; this God hath *said* [and how much better is this *Autos Eireken* than the best *Ipse dixit* in the world!

He hath *said* it, and this] with multipli'd *Negatives*, in the Original, heaped one upon another, *I will not*, I will not *leave thee*, *I will not*, *I will not*, I will not *forsake thee*. Well, but *God* is not *with* a people in His *outward* Providence just after the manner therein observed.

This Two-fold *Presence* of God ;

First, It has a Diverse *Foundation*. When we look on the *Covenant of Grace*, there the *Sins* of one are expiated by the *Sufferings* of another ; and so, God comes to be *with* His people, for whom the Atonement is thus Procured. Thus tis said in 2. Cor. 5. 25. Christ was *made sin* [or a Sin-offering] *for us*, *that we might become the Righteousness of God in Him*. Now come to *outward Providence*, and there you see other measures taken. Here God is *with* a people, according to those Terms, in Ezek. 18. 20. *The Soul that* sinneth IT *shall dye* ; *one shall not bear the Iniquity of nother*.

Again, It hath a Diverse *Continuance*. When we look on the *Covenant of Grace*, there God hath bound Himself to be *with* His people for ever; yea, to see that they shall therefore for ever be with *Him*. He there saies as in Jer. 32. 40. *I will not turn away from them to do them good*, *but I will put My fear in their hearts*, *that they shall not depart from Me*. Now come to *outward Providence*, and there

you

you see tis otherwise. God is *with* a people for a while; and upon *their* misbehaviours and provocations, He changes the Tenour of His Dispensations to them. Tis with them, as it was with that family, in 1. *Sam.* 2. 30. *I said indeed, that thy house should walk before me forever; But now the Lord saies, that be far from me.*

The sense of these things will prepare your Thoughts for one Conclusion more, which is,

Proposition. III.

A People must be with *God*, or God will not be with *them*. And here also, to prevent Mistakes, Let that one Text be alwaies carried in our Minds; *Neh.* 9. 18. *Being merciful, thou forsookest them not*; there is *Mercy* in the Whole of this matter. Let it be noted, That tho' this Condition seems to be *imposed* upon us; yet it is *Grace*, pure *Grace*, rich *Grace* that helps us, when we are helped unto the performance of it. When a people have so been *with* God, as that He has been *with* them, they are to shout, *Grace, Grace!* concerning all. It is also to be noted, that this *Benefit* dos not depend upon that Condition, as an *Effect* upon the real and proper *Cause* of it. When a people has been *with* God, this does not *merit*, and so procure that God should be with *them*; but *that* is barely the *Antecedent* unto which, *this* is the *Conse-*

Having præmised this I must now affirm, *God is* with *you, while you are* with *Him.* We need only reflect on the People of *Israel*, for an Instance of it. That whole History, which almost fills the Bible, proclames nothing more than this; it loudly declares, That while a people are *with* God, God will be *with* them; but that He will be very Terrible in His *providential Dispensations* towards such a people as do *forsake* Him.

But, What is it for a people to be *With God*? In short,

Our being *With God*, implies the Whole of our *Obedience* to Him. Our *Duty* to God must be attended, that we may have the *Presence* of God. The Whloe of this Duty is comprised in that Expression of our being *with the Lord.* Particularly the Hebrew Particle [*Gnim*] in our Text, admits of three Significations; it signifies, *With*, and *For*, & *Like*, [which last Signification I make the more free withal, because a little *Philology* will acquaint us with many Exemples of it: for instance, When *David* saith in Psal. 120, 5. *I dwell in* (*Gnim* Hebr.) *the tents of Kedar*; a very great Interpreter translates it so, *I dwell* As *the tents of Kedar*. i. e. *Like* the inhabitants of the Stony Sun-burnt *Arabia*; whom indeed I don't Remember *David* ever was among.] Accordingly, a people have Three Things

Things incumbent on them, if they would enjoy the *Presence* of God.

First, A People should be *with* God, by *Communion* [*With*] *Him.* This tis to be *With* Him; There are Certain meanes of *Communion* between God and us; and *these* we must be continually approaching to Him in. We are *With* God, while we are at *Prayer* before Him; hence in our Context here, it immediately follows, *If you* seek *the Lord, He will be found of you.* While we do *seek* Him, we are *with* Him. The Psalmist was a man much in prayer, and therefore he could say as in Psal. 73. 23. *I am continually* with *thee.* A people much in *Prayer* may say the same, *We are continually* with *the Lord.* A people that will *pray* upon all occasions, a people that will *pray* over all Businesses, a people that will retire into the Mount for *Prayer* (and *Fasting* too) at every turn; that people is *with* the Lord. And the whole *Worship* of God must be, diligently, graciously, faithfully frequented by a people that would be *with* Him. We are *with* God, when we are at *His House.* A people should support & esteem, and use all the *Ordinances of God* among them. The *Church* of God hath His very special Presence in it; the Name of the Church is that in Ezek. 48. 35. *Jehovah Shammah,* the Lord *is there.* We should all be *there*

too, and *there* give those Encouragements which are due to the Institutions of God; So shall we be *with* the Lord.

Secondly, A people should be *with God* by *Activity* [For] *Him.* To be *For* God is to be *with* God. It was once the Summons given in Exod. 32. 26. *Who is on the* Lords side? *And all the Sons of* Levi *gathered themselves*; they were *with* God in doing so. Tis a Summons given to the world in every Generation, *Who is on the Lords side?* They that obey the Summons are *with* the Lord. A people full of Contrivances for the Interest of God, are *with* Him. A people should set themselves to advance the *Glory* of God; they should own His *Truths*, and His *Wayes*; and endeavour to draw all about them into the Acknowledgement of the same. A people should propound the *Glory* of God as their cheef *End* and the main *Scope* of all that they do; and they should think much of no *Cost*, no *Pains*, nor (tho', as a Martyr once expressed himself, *tho' every* hair *on their heads were a life*) should a Thousand *Lives* be dear unto them, in the promoting of it. Then are they *with* the Lord; they are *so*, when God can say of them, as in *Isa.* 43. 10. *Ye are my* Witnesses, *saith the Lord, and my servant.*

Thirdly, A people should be *With God*, by *Behaviour*

Behaviour [Like] *Him*. To be *Like* God is to be *with* God. They that are *with* Him, do not *walk contrary* to Him. God and we ſhould be *One*. A people ſhould have the ſame *Deſigns*, the ſame *Deſires*, which the Written Edicts of Heaven declare to be in the bleſſed God; and not only ſo, but the ſame *Vertues* too. Is God *Holy?* Thus a people ſhould not *bear with them that are evil.* Is God *Righteous?* Thus a people ſhould abhor all *Injuſtice* and *Oppreſſion.* Is God *Merciful?* Thus a people ſhould be diſpoſed unto all fair acts of *Pity* and *Kindneſs.* Then they will be *with* the Lord; and, *O that this people were ſo* with *Him*!

This is the

USE

to be now made of what has been delivered.

Let us all now, *Be* with *God*, that God may *Be* with *us*. I ſuppoſe, whatever elſe we *differ* in, we generally *concur* in that wiſh, 1. King. 8. 27. *The Lord our God be* with *us, as He was* with *our Fathers, let Him not leave us nor forſake us.* O that we might all as much concur in an endeavourous Reſolution, *to be* with *God, as our* Fathers *were* with *Him; not to leave Him, nor forſake him*. There is as much of *New-England* in this great Congregation as can well be reach'd by the voice of *one* Addreſs; tis indeed, the beſt part of

New-England, that is, at least *Represented* in this Assembly. As the great Council at *Jerusalem* satt near the Temple, thus the whole Convention of the *Massachusets*, is here come into the *House* of God this day: Wherefore I take the boldness to say, *Hear ye me* Asa, *and all* Judah, *and* Benjamin. The *Cheef Sinner* and *least Preacher* among all your *Sons*, now takes a Liberty to mind you, *That God will be* with you *while you are* with *Him*. Now that we may be all of us inspired with a *Zeal* for this *great thing* this Day,

Let us Consider, First,

How *Desirable*, How *Necessary* a Thing it is, that we should have *God with us*. Truly, This is the *Unum Necessarium* of *New-England*!

Nothing is more *Desireable*, for us, than the *Presence* of our God. The Jews have a Fable of their *Manna*, That whatever any man had a mind to taste, he presently found in the Manna a Savour & a Relish of it. It is very true of this Blessed *Presence*; all manner of *Blessings* are enwrapped in it. There is a multitude of Blessings which we are desireous of; but they are all contained in this comprehensive thing: It will give every honest man, all that he wants. *This* will extricate us out of all our *Labyrinths*; This will set all things to rights among us; This will wonderfully

wonderfully carry on all the *Salvations* which have been begun for us, by the *God of our Salvations*. If Chriſt, if God be aboard, our little Veſſel will not ſink in the gaping, roaring, formidable *Waves* now toſſing of it. Well did the Apoſtle ſay, in Rom. 8. 31. *If God be* for *us*, *who can be* againſt *us?* Thus, If God be *with* us, we have *All* for us. *One GOD* will weigh down more than *ten Worlds*. If we have the *Preſence* of that God, Who *made* and *moves* the Univerſe by a *Word*; if we have the *Preſence* of that God, Who can *Command* and *Create* our Deliverances, *O moſt Happy We!* We may then join in ſuch Triumphant Acclamations as that in Pſal. 118. 6. *The* Lord *is on my ſide, I will not fear; what can man do unto me?* We may then defie, even the *Gates of Hell* it ſelf, for, *Cur metuat hominem homo in ſinu* Dei *poſitus?* and tho' abroad at this day, *The earth is removing, and the Waters roar, and are troubled, and the mountains are ſhaking*, ſplitting, tumbling, *with the ſwelling thereof*; Tho' the great and the terrible God be at this Day, *coming out of His place*, to make all *Europe* a ſtage of blood and fire, and make the Nations everywhere drink deep of the *Cup* that ſhall make them giddy with all manner of Confuſion & Aſtoniſhment; Yet *WE* ſhall be *helped right early*, for *God is in the midſt of us.*

Add

Add to this; Nothing is more *Necessary* for us, than the *Presence* of God. We are undone, thrice, and four times *Undone*, if we have it not. Methinks I hear the Almighty GOD with a voice more awful than that of the loudest Thunder, saying over us, as in *Hos.* 9. 12. *Wo to them when I depart from them.* And *Wo* to us indeed; we are in a most *woful* estate, if it come to *that!* How can we endure the mention of it, without our most importunate Deprecations, *O our God, leave us not!* We can have a prospect of nothing but horrible Disorders, Agonies and Vexations, if we lose the *Presence* of our Lord: We ly open to no less than a fearful Dissipation, and more than all our *late Oppressors* would rejoice to see brought upon us. We have lately been complaining of *Burdens*, that were grievous to us; but I may warn you of our danger to feel one Burden more, which will infinitely exceed them all; tis that in Jer. 23. 33. *What Burden? I will even forsake you, saith the Lord.* Behold a *Burden* that will sink us into a bottomless *Abiss* of Calamities! The *Presence* of GOD, *This* is no less than the very *Soul* of *New-England*; We are *dead* and *gone*, if *that* withdraw. When *Israel* was nimbly enough possessing themselves of the promised Land, which God had given them such a CHARTER

for

for, they periſhed in the Attempt; for in Deut, 1. 42. *The Lord ſaid, go not up, for I am not* among *you.* Alas, if we don't in the firſt place look to this, That *God be* among *us,* we cannot avoid all manner of Diſſappointments, Deſolations.

Let us Conſider, Secondly:

What uncomfortable *Symptomes* we have had of *God's not being with us.* It ſeems as if God had fulfilled that ſad Word on this poor Land, in Deut. 31. 17. *I will* forſake *them, and many evils ſhall befal them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe God is not* among *us*? There is a vaſt number of Calamities, which have given us lamentable cauſe to fear, *That God has forſaken us.* Why have we ſuffered ſuch a Blaſt, both on our *Trade,* and on our *Corn,* that the Husband-man complaines, *I looked for much, and lo, it came to little!* and the Mariner complains, *I went out full, & came home empty!* Tis *Becauſe our God is not among us.* Why have we had *Fire* after *Fire,* laying our Treaſures in Aſhes? *What means the heat of this Anger,* that *Boſton,* the moſt noble, and vital Bowel of the Territory, hath with a twice repeted *Conflagration* ſuffered ſuch a Loſs of *that* which in the *Body politic* anſwers to *Blood* in the *Body natural?* Tis *Becauſe*

our

our God is not among us. Why have we had *War* after *War*, made upon us by a *Fooliſh Nation?* Why have the *worſt of the Heathen* had renewed advantages to diſturb our Peace? And why have ſo many of our *Brethren* and *Neighbours* been made a prey to the moſt Savage *Murderers* in the world? It is *Becauſe our* God *is not among us.* Give me leave to ſay, as in Judg. 6. 12. *If the Lord be with us, why then is all this befallen us?* But we may find *Humiliation* enough to convince us of this deplorable thing, from what we have endured upon the *Loſs of our Government.* She of old ſaid unto our Lord Jeſus, in *Joh.* 11. 21. *Lord, if thou hadſt been here, my brother had not dyed.* So, If the Lord had been *here*, tis poſſible we had not *Died.* If the Lord had been *with* us, would he have made our *Wall* ſo feeble, that (as they ſaid of *Jeruſalem*) the *going up of a poor* Fox *upon it, ſhould break it down?* If the Lord had been *with* us, had all the wild Creatures that paſſed by this *Vineyard*, found ſuch Opportunities to be plucking at it? No, Our God would have kept us, as *A vineyard of red Wine*; and leſt any ſhould have hurt us, *He, (the Lord) would have kept it, night and day.* If the Lord had been *with* us, had you ever thought you had ſeen cauſe to *Declare*, as you have lately & juſtly done, That *a Company of abject ſtrangers had made a meer* Booty *of us?* Had

Had we ever felt the *ſore grievances of an illegal & arbitrary Government?* No; The God of Heaven was not *with* that *oppreſſ'd people*, to whom He ſaid in *Iſa.* 1. 7. *Your Countrey is deſolate; your land,* Strangers *devour it.*

What ſhall I ſay? It was an Appeal made in *Joel*, 1. 2. *Hear this, ye* old *men*, ; *hath this been in your dayes?* Even ſo, I may ſay to the *old* men within the hearing of it; *My Fathers*, You Remember how we were, when God was *with* us; pray, was it ſo in *your dayes*, as it has been in *ours?* Were *you* viſited with Plague after Plague, in a long *Series* of heavy Judgements, as *We* your poor Children are? Surely, They will tell us; *God is not with us, as He was with them.*

In all theſe matters, our Caſe may at leaſt have ſome Correſpondence with *that* in *Luc.* 23. 28. *He made as though He would havegone; but they conſtrained Him, ſaying, Abide with us!*

Let us Conſider Thirdly;

If we are not *With God*, we ſhall be guilty of an *Apoſtaſie*, and *that* under very ſhameful, very direful *Aggravations* too.

We ſhall be *Apoſtates*, and O let us not be ſo, leſt our God ſay, *My ſoul can have no pleaſure in them.* But if we are *ſo*, we ſhall be of all Apoſtates the moſt *inexcuſable* Let us Conſider, what *Fathers* we have had; they were *with God.* I may ſay of 'em as in *Hoſ.* 9. 8. They were *with my God*; & they *are gone to* be ſo *forever.*

What an unaccountable thing will it be for us, to have that Character, which we have been so much cautioned against, *There arose another generation which knew not the Lord?* What? Shall the Grandchildren of *Moses* turn Idolaters? and shall the Children of *Samuel* become the Children of *Belial?* Shall we forget the *Hope of our Fathers*, or forsake our *Fathers Friend?* The very Graves of those blessed men, every *Post*, every *Stone* upon their Graves, is a Witness against us, if we *do*. With dismal Accents, Methinks, their very Ghosts, will groan unto us, *Alas, Is our posterity come to this!* Nay, *Abraham* would be *Ignorant* of us, and *Israel* would not *acknowledge* us, if we should be so degenerate as to lose the *Presence* of the Lord.

Let us also consider, what *Warnings* we have had. It may be said unto us, as in Jer. 25. 4. *The Lord hath sent unto you all His Servants the prophets*. This Countrey has been blessed with a most faithful Ministry, by which, I suppose, every Assembly in this Territory, has been called upon, to *Be with God, and to keep with Him.* Especially the Sermons which our ELECTIONS have put the Embassadours of God upon *Preaching* and *Printing* of; these have been so many loud *Warnings* unto us, *That we leave Him not.*

In them we have been faithfully warned, That *our true Intereſt is Not to Lye unto God.* We have been Warned, That *the latter end of our Miſbehaviours will be Deſtruction from the Lord.* We have been Warned, That *We muſt Repent and do our firſt Works, or have the Candleſtick of the Lord Jeſus removed from us.* In a word, We have been warned from Heaven, That *If we forſake our God, He will caſt us off for ever.* O miſerable *We*, if we do it after all.

Theſe Conſiderations, will not have their due Force, unleſs they expire in a Threefold *Requeſt*, which I muſt now lay before you; and I may juſtly aſſert concerning the Things contained therein, They are not *Vain Things*, they are *Our Life.* Wherefore, *Hear ye me*, Aſa, *and all* Judah, & Benjamin; Hear ye theſe things, all ye people of the *Maſſachuſetts!*

Firſt, Let us *Return* to the Lord. We muſt *Come* to Him, if we would *Be* with Him. We have marvellouſly backſliden from our God, but He calls after us, *Return ye backſliding Children, and I will heal your Backslidings.* O that we may all as one man Reply what is in Jer. 3. 22. *Behold, we come unto thee, for thou art the Lord our God!* If we ask that Queſtion, in Mal. 2. 7. *Wherein*

ſhall

shall we return? Methinks, t'were an harder Quæstion, *Wherin should we not*? But, Behold, We have had a *great voice out of the Temple* in answer thereunto. We have had the Elders and Messengers of our Churches, convend in a *SYNOD*, solemnly informing of us, *Wherein we shall Return*. God forbid the Advice of that *Synod*, should only serve to *Convict* us and *Condemn* us, in the Day when He shall take vengeance on us for our *Contemning* of it. *That* were dreadful indeed! But in *Compliance* with it, Let every man seriously now enquire of himself, *What have I done*? Mark what I say, That man who does not suspect himself, of having a share in the *Sins* which have driven away from us the *Presence* of our God; *That man*, I may safely affirm it, is one of the principal *Troublers* of this *Israel*; I do without any Scruple say it, *Thou art the man*. Let us all then Examine our selves, and set upon the *Reforming* of our own Hearts and Lives, and the *Renewing* of our Covenants with the Lord.

Indeed, both the *Objects* in which, and the *Authors* from whom we have endured our Calamities, *those* are enough to indigitate what *Sins* they are that have exposed us thereunto. Let me in two or three instances use a plain dealing with you, agreeable to my

Station

ſtation here this day.

What have been the *Objects* in which we have been afflicted? Our *Fruits* have been blaſted; & were *they* not abuſed in the exceſſes of Senſuality? Our *Lands* have been threat'ned; and were not *They* the Idols, for the ſake of which we have offended GOD, and almoſt Renounced all that was *Holy*, and *Juſt* and *Good*? The moſt happy and eaſy *Government* in the world, was changed with us, into what has by the moſt impartial men been confeſſed to have become *Intolerable*; Why, Did not men deſpiſe the *Beſt* of Governments, and procure *other things* to be ſet over them, becauſe *they* endeavoured to make *Loggs* of what they before enjoyed? To paſs on, Were we not in the late unreaſonable Extortions of the *Law*, invited to conſider, Whether our needleſs Multiplications of Litigious Contentious *Law-Suits*, formerly amongſt us, were not a *Scandal* thus chaſtiſed? Were we not in the late unſufferable Injuries, Abuſes, and Exactions of them, that under the pretence of the *Exciſe* carried on very outragious Villanies, put upon Conſidering, Whether the *Multitude* or *Quality* of *Drinking-Houſes*, in the midſt of us, had not once been a *Stumbling-block of our Iniquity*!

Again, What have been the *Authors* from whom we have been afflicted? Our Moleſtations have riſen very much from *Indian* Hands. And Alas, have we not very much *Injured* the *Indians?* I do not mean, by taking from them *Their Land*; For it was Hardly poſſible they ſhould be more fairly dealt withal than they have been in that particular; but by *Teaching* of them, *Our Vice*. *We* that ſhould have learn'd them to *Pray*, have learn'd them to *Sin*. Endeavors for their Converſion have by many people been blown upon; but there have been wicked *Engliſh*, who have taught them to *drink*, yea, and to *curſe*, and *ſwear*; things which they knew not the meaning of, till they came to *School* unto ſuch *White Pagans* as ſome that wear the Chriſtian-*Livery* among our ſelves. And have not we alſo *Followed* the *Indians*? The Indians are Infamous, eſpecially for Three Scandalous Qualities: They are *Lazy Drones*, and love *Idleneſs* Exceedingly! *They* are alſo moſt impudent *Lyars*, and will invent Reports and Stories at a ſtrange and monſtrous rate; and they are out of meaſure *Indulgent* unto their Children, there is no *Family-Government* among them. But, O how much do our people *Indianize* in every one of thoſe *Abominable things*! We muſt repent of theſe our miſcarriages, or elſe our

God

God will take up that Resolution concerning us, *I will even forsake them, saith the Lord.*

Secondly, Let not *Sin* be *With* us, and *God* will be so. Tis the purpose of our God, in Josh. 7. 12. *I will not be with you except ye destroy the Accursed Thing, from among you,* Let us then *Destroy* that *Accursed thing.*

Especially, Let us take heed of the *Sins*, which at this Time, we have a peculiar Disposition to. It was complain'd in *Hos.* 7. 1. *When I would have healed Israel, the iniquity of Ephraim was discovered.* It has bin *thus*, but God will not be *With* us, if it still be *thus* among our selves. Our good God, the *Lord our Healer*, is now *Healing* of us: O let us not now be impatient patients, lest that our blessed *Physitian* deal hardly and roughly with us. *Impatiens ægrotus* crudelem *facit Medicum.* Let us now no more discover *Revengefulness* against them that have deserved *Ill* of us. Let the *Law*, and not the *Sword* measure out their due unto them. No more discover an *Unthankfulness* unto them that have deserved *Well* of us. Requite them not with *Censure* and *Hatred* for their unwearied pains to preserve our *Peace.* No more discover a Contempt of the *Ministers*, who set themselves faithfully to *Declare the*

whole Counsel of God, and to *Lift up their voice like a Trumpet in shewing us our sins.* They are all agreed (I hope) as one man to *live* and *dye* studying of your Well-fare; but if they are unjustly ill-treated with you, the great God, whose Messengers they are, will take notice of it, and say, *Ye have despised Me!*

And O let us no more Discover such a Spirit of *Lying* as we have made our selves worthy to be reproved for. We find mention of an *Evil Spirit*, that said in 1. King. 22. 22. *I will go forth, and I will be a* lying *spirit in the mouth of all the prophets.* Doubtless the same Devil has been suing for a License to *go forth and be a* Lying Spirit *in the mouth of most all the people here*: I would to God, this Devil were in a *Shorter Chain!* I beseech you Let not this Land have that Character, *A Countrey full of Lies.*

But of all our Errors, There is none of such dangerous and threatning Consequence as the *Contention* which we are too prone to break forth into. We are too much a *Contentious*, and that will soon render us a *Wretched* and a *Ruin'd* people. A Divided and Quarrelsome People, do even say to the Almighty, *Depart from us*; for He is the *God of Peace.* But O, What is our meaning then, to make *a full submission & entire resignation*

nation of our selves to the Tyranny of our own *Passions*, as we have too much done, while we have been debating about the Measures of another *Submission* and *Resignation* in our various *Revolutions!* I have read of a people with whom it was a Law, That in a *Fray*, where Swords were drawn, If a *Child* did but cry PEACE, they must End the Quarrel, or else he dyed that strook the first blow after PEACE was named. He that Considers the Feavourish *Paroxysms* which this Land is now raging in, through meer Misunderstandings about the *Means* leading to the *End* wherein we are generally agreed, and how ready we are to treat one another with fiery Animosities, had need cry, *Peace, Peace!* with a very speedy importunity. For my own part, I confess my self but a *Child*, and among the meanest, the smallest of your *Children* too; but yet I am old enough to cry *Peace!* and in the Name of God I do it. *Peace!* my dear Countrey-men; Let there be *Peace* in all our *Studies*, *Peace* in all our *Actions*, and *Peace* notwithstanding all our Differences. We cannot avoid having our *Different Sentiments*; but *Peace!* I say; O let not our *Dissents* put us upon Hatred and Outrage, *and every evil work*. It has not a little surprised mee to read in a Greek Author, who wrote Fifteen hundred

years ago; that in the times long præceding *his*, there was a Tradition among them, that *Europe*, and *Aſia*, and *Africa*, were *Iſlands*, encompaſſed by the Ocean, without and beyond which was another as big as *They*: in which *other World*, were mighty and long-liv'd people, inhabiting of great *Cities*; the two greateſt whereof were called, one of them, The *Fighting City*; the other of them, The *Godly City*. Behold very Ancient Footſteps of the knowledge which the old World had of our *America*, ſome Thouſands of years ago. But I pray, which of them *American* Cities, muſt *New-England* become Incorporate into? Truly, If we are a *Fighting*, or a Diſagreeing People, we ſhall not be a *Pious* one. We have hitherto, profeſſed our ſelves, *A Countrey of Puritans*; I beſeech you then let us have the wiſdom to be firſt *pure*, then *peaceable*. Every man ſhould count himſelfe liable to follies, & *miſtakes*, & *Miſpriſions* not a few. Are you *ſo*, or are you *not*? If you are *not*, what do you here in this Lower World, where you can find no more of your own Attainments? If you are *ſo*, then be patient and peaceable towards thoſe who ſee not with your eyes! Let us all condeſcend one unto another; and let no man be in a foaming Rage, if every *Sheaf* do not bow to *his*. There is one ingenious

way

way to *unite* this people, if it were ſo heeded as it ought to be. I remember, an inquiſitive perſon of old, that he might know which was the *Beſt Sect* among all the *Philoſophers*, he asked one and another, and every one ſtill preferr'd the Sect which he was of himſelf: But he then asked them, ſucceſſively, *Which do you reckon the* next *beſt?* and they all agreed, that next to their *own*, Plato's was the *Beſt*: upon which, he choſe *That*, as indeed the *Beſt* of all. *Thus*, We all have our ſeveral *Schemes* of things, and every man counts his *own* to be the *Beſt*; but I would ſay to every man, Suppoſe *your* Scheme laid aſide, What would you count the *Next Beſt?* Doubtleſs we ſhould be of *One mind* as to *That*: And if we could act by the common meaſures of *Chriſtianity*, we ſhould ſoon be united in it. O that we could receive the Word of the Lord Jeſus, in 2. Cor. 13. 11. *Brethren, live in* peace, *and the the God of* Love *and* Peace *ſhall be with you.*

Thirdly. Let every man do *his Part*, and *his Beſt* in this Matter, *That God may be with us.* Behold, a work provided for all *ſorts* of men.

Pardon me, that I firſt offer it unto *You*, that are or may be our *Superiours*. It was ſaid in Hoſ. 11. 12. *Judah ruleth* with *God*. When *Rulers* are *with God*, O happy Government! Unto YOU, much Honoured,

I would humbly addreſs this Petition, That *Your firſt work may be to think on ſome conſiderable Expedient, by which* the Preſence of God *may be ſecured unto us.* A little Conſultation may ſoon produce, what all *New-England* may bleſs you for. Yea, tis very much in your Power to do what may have a Tendency to perpetuate the *Preſence* of God unto the *ſucceeding Generations.* I cannot forbear uttering the Wiſh of the great *Chytraus* in this Honourable Audience, *Utinam potentes rerum Domini majorem Eccleſiæ et Scholarum curam ſuſciperent!* May a godly and a learned *Miniſtry* be every where encouraged: and no *Plantations* allowed to live without a good Miniſter in them. May the *Colledge* be maintained, and that *River* the wholſome ſtreams whereof have *made glad the City of God,* and bleſt us with a priviledge above the other Out-goings of our Nation, be kept Running, with Iſſues beyond thoſe from the Seminaries of *Canada* or *Mexico*; may *Schools* be countenanced, and all good wayes to nouriſh them and ſupport them in every Town, be put in Execution; you ſhall then probably leave the *Preſence of God,* as a bleſſed *Legacy* with ſuch as may come after you. I know not whether we *do,* or *can* at this Day, labour under an iller Symtom, than the too general Want of Education in the *Riſing Generation*;

which

which, if not prevented, will *gradually*, but *speedily*, dispose us, to that sort of *Criolian* Degeneracy, observed to deprave the Children of the most noble and worthy *Europæans*, when transplanted into *America*. The *Youth* of this Countrey, are very *sharp*, and early *ripe* in their Capacities, above most in the world; and were the Benefits of a Religious and Ingenuous *Education* bestowed upon them, they would soon prove an Admirable People; and as we know that *England* afforded the first *Discoverers* of *America* in these latter Ages, whatever the *Spaniards* may pretend unto the Contrary; for it may be proved that both *Britains* and *Saxons*, did inhabit here, at least Three or Four hundred years before *Columbus* was born into the world, which the *Annals* themselves of those times do plainly enough Declare; *So* our little *New-England* may soon produce them that shall be *Commanders* of the greatest Glories that *America* can pretend unto. But if our *Youth* be permitted to run wild in our Woods, we shall soon be *Forsaken* by that God, *Whom our Fathers followed hither, when it was a land not sown*; and *Christianity*, which like the *Sun*, hath moved still *Westward*, unto these *Goings down of the Sun*, will Return to the old World again, leaving here, not a *New-Jerusalem*, as Doctor *Twiss* hoped,

but

but a *Gog and Magog*, as Master *Mede* feared; for the last of the Latter dayes. Now may the God of Heaven, bless the Wisdome and Goodness of *Your* Endeavours, for the continuance of His *Presence*, with those that may rise up in your stead, when you shall be *gone to be forever with the Lord.* Allow me to say, unto the Fathers of this Countrey, what was said unto the *Judges* of old, *Deal courageously, and the Lord shall be with the good.*

And as for *Us*, that are and shall be *Inferiors*, Let *us* also *do* what *we* can, That our God may be still among us. We ought *all* of us humbly to lay before our worthy Rulers that *Encouragement* in Ezr. 10 4. *Arise, for this matter belongs to thee, we also will be with thee, be of good courage & do it.* Let there be a *publick Spirit* in us all, for the *good* of the *whole*; the Rarity & Mortality whereof among us, *New-England* bewails among the greatest of its Calamities. Especially, Let us *Pray hard*, That God would not leave the Land. It was a *Publique Spirit* which was in that Famous *Prince of Orange*, who was the first Captain General of the *United Provinces* an hundred years ago; and the Ancestor of that Illustrious Person, whose glorious Design and Service, we have lately with so much Unanimity Declared for; that when he was basely murthered by the Pistol of a papist, His dying and only words were, *O*

my God, take pity of my ſoul, and of this poor people. When he had but one breath to draw in the world His *poor people* had half of it! O Let this poor *People* have no leſs than *Half* our Cares, half our *Prayers.* Let no man ſay, *I am a ſorry Creature, of what account can* my *prayers be?* For *You* that can do little *elſe* but *pray*, can yet be the inſtruments of ſaving this *poor people*, by the *Preſence of the Lord.* We find in *Amos.* 7. 2. That a poor *Herdſman* and *Huckſter*, kept the great God from Leaving of the Land. A poor *Huſbandman*, yea a poor *Woman*, by lively prayers, may do incredibly much towards the Keeping of our God yet among us.

And if God be *With us*, then His *Rod*, and *Staffe*, His mighty *Crook*, which horribly breaks the bones of all that it falls upon, will cruſh and wound all that ſhall go to make this Wilderneſs, *A valley of the ſhadow of Death* unto us; and beat away all that may eſſay to do us any Harm. So ſhall we be *Led* and *Fed* among the *Sheep* of our GOD; He will Reſtore us, and His *Goodneſs* and *Mercy* ſhall *follow us all our Dayes.*

THus have the *Words* of God been Calling upon us, to beware of Looſing His gracious *Preſence*. Now the Preſence of God, will either go or ſtay with His *Goſpel*; and the Principal *Danger* of *New-England* lies in its giving an ill Entertainment unto that glorious *Goſpel* of our Lord Jeſus. Let us then ſee wether the *Works* of God, have not alſo been calling upon us to take heed of that *Epidemical* Evil; and let what has befallen ſome of our Neighbours, in our dayes be produced as a Warning unto us to avoid any Contempt of that *Goſpel*, which others have ſmarted for the Slighting of.

I would fill the Remaining pages of this ſheet with a *Diſcourſe* fetch't from a *Reſerved* Collection of MEMORABLE PROVIDENCES, not improper to be produced on this Occaſion.

MATTH. *X.* 14. 15.

Whoſoever ſhall not receive you, nor hear your Words, It ſhall be more tolerable for Sodom *and* Gomorrah *in the day of Judgement, than for that City.*

To *Deſpiſe* and *Reject* the Glorious Goſpel of Jeſus Chriſt, is an Evil, than which none is more *evil*; and yet nothing is more ordinary than this extraordinarily *ſinful Sin*; which *Unbeleef* may be accounted, as *Tertullian* of old eſteem'd *Idolatry*, the *Præcipuum crimen Humani generis*, the grand Crime of

Mankind. *Low thoughts* about the Perſon, and the Office, and the Beauty of the Lord Jeſus; *contemtuous Apprehenſions* of His Truths and His wayes, and His Ordinances; theſe are the Things which bring the moſt *Signal fiery Wrath* of God upon the *Children of unperſwadeableneſs*. The *peculiar Controverſy* of God with man, in the managing of which the moſt High God inflicts upon particular perſons, at once a *Blaſting* on their Eſtates, and a *Blindneſs* on their *Spirits* here, as the Prologue to the Hotteſt *Vengeance of Eternal fire* in the diſmal vaults of Hell below, is not ſo much on the ſcore of all their other *Profanity* & *Iniquity*, as this one thing, *They ſleight the Redeemer of their ſouls*. And this is that thing, by which whole *Nations* & *Peoples* bring *ſwift Deſtruction* upon themſelves; that thing for which all the *Seals*, all the *Trumpets*, all the *Vials* in the *Apocalypſe*, have brought in the direful plagues of the Almighty upon the *Pagan* and the *Papal*, after the Ruine of the *Jewiſh* World. *They have maintained a vile Præjudice, againſt the Saving and the Ruling Hands of a Gracious Mediator.* O that, beſides the other *innumerable* Rebukes of Heaven upon mankind for this *Madneſs in their hearts*, the following Inſtances of Divine Diſpleaſure may awaken us to *Take heed of an evil heart of Unbelief.*

Exemp-

Exemple I.

¶ AMong all the Nations of wild Salvages by which the vaſt Territory of *New-England* was inhabited, ſcarce any was more potent or populous than that of the *Narraganſetts*. Unto thoſe miſerable Heathen was the *Goſpel*, and a Goſpel *without charges* too, offered by ſome Engliſh preachers of it, but they peremptorily with much affront & contempt refuſed the *Glad tidings of Salvation by Jeſus Chriſt*, præferring their own deviliſh Rites & gods before the *New Thing* tendered unto them. An holy man, then famous throughout our Churches, hereupon let fall a ſpeech to this purpoſe, *I ſpeak altogether without the Spirit of God, if this nation be not ſpeedily & remarkably deſtroyed.* And ſo it happened. This Nation, much againſt the advice of the more aged men among them, engaged in the late bloody armed Conſpiracy with the other Indians in the Countrey to cut off the *Engliſh*: in proſecution of which, after they had done many Acts of Hoſtility, the Engliſh Army took the juſt provocation in the depth of Winter to aſſault the ſtrong *Fort* & *Swamp* in which was their General Rendezvouz. The Number of our Forces was much inferiour unto theirs, but with a wonderful *Valour*, & memorable *Succeſs*, on our part, the Day was carried againſt the tawny Infidels. Their *City* was laid in Aſhes, two and twenty

of their *Cheef Captains* were kill'd, with we know not how many Hundreds or Thouſands of the common Indians; after which, mortal *Sickneſs* & horrid *Famin* purſued the Remainders of them; ſo that there are ſcarce any of them that we know of, to be now ſeen upon the face of the Earth.

Exemple. II.

¶ The Ringleader of the laſt Warr which the *Indians* afflicted the *Engliſh* in this Land withal, was *Philip* the Prince of the *Wompanoags*. That gracious and laborious Apoſtle of the *Indians*, the Reverend *John Eliot*, made a Tender of the Goſpel to this Monſter, who after the Indian mode of joining *ſigns* with *words*, pulling off a *Button* on the good man's Coat, told him, *He did not value what he ſaid ſo much as that:* and he moreover hindred his ſubjects from embracing the *Chriſtian Religion* through a fear which he expreſſed, *That it might obſtruct ſomething of their Civil abſolute unlimited Obedience to him.* After his Invaſion of the Engliſh with ſome unhappy Succeſs, the Hand of God ſo fell upon him, as that after many Calamities, one of his own *Vaſſals* upon a diſguſt at him, for killing an Indian who had propounded an Expedient of Peace with the *Engliſh*, ran away from him, informing our Forces where he was; and they came upon him in the Thicket, juſt as he was telling his Counſellours of his *Dream* the night

before, that *the Engliſh had taken him*, and while he endeavoured an Eſcape an Indian ſhott him thro' the heart, whereof he dyed immediately, *nor are any conſiderable part of his people now to ſeen any where out of* their own place.

Exem. III. Some time ſince there were Sundry well diſpoſed perſons in *Virginia*, upon whoſe affectionate Letters, full of deſires, that they might enjoy the meanes of eternal Salvation, diverſe worthy Miniſters were ſent from hence unto them, Mr. *Thomſon*, Mr. *Knowles*, & Mr. *James*; who after a paſſage ſo tedious & dangerous as made them almoſt *ſuſpect their Call*, at length *arrived* there, where God gave them a *bleſſed Succeſs of their labours*, with a *loving* & a *liberal Entertainment* in the Countrey: Yet it was not long before the Rulers of the Plantation drove them away by an Order, *That all ſuch as would not Conform to certain things, which the conſciences of theſe Gentle- were known to ſcruple, ſhould leave the Countrey by ſuch a day.* Before that *black day* came, the *Indians*, who for ſome hundreds of Miles had *entred* into a *Confœderacy* to *cut off* all *ſtrangers*, made a dreadful *maſſacre of the Engliſh*, & 300 at leaſt were *ſuddenly kill'd* by the *natives* there; A grievous *Mortality* by *Sickneſs* did alſo accompany the ſaid *Maſſacre*, ſo that many removed from thence, & many of the *Reſt glorified* & *magnified* the *Juſtice of God*, thus *avenging* the Quarrel of His *Refuſed Goſpel.* Finis.